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Views of the General Assembly on the subject of Slavery.

Extracts from the Digest of the General Assembly of the Presbyterian Church.

SECT. 2. *The opinion of the Synod of New-York and Philadelphia in regard to slavery and its abolition, in* 1787.

The Synod, taking into consideration the overture concerning slavery transmitted by the committee of overtures, came to the following judgment: The Synod of New-York and Philadelphia do highly approve of the general principles in favour of universal liberty that prevail in America, and the interest which many of the states have taken in promoting the abolition of slavery. Yet in as much as men introduced from a servile state to a participation of all the privileges of civil society, without a proper education and without previous habits of industry, may be, in many respects, dangerous to the community; therefore they earnestly recommend it to all the members belonging to their communion, to give those persons who are at present held in servitude such good education as to prepare them for the better enjoyment of freedom: and they moreover recommend that masters, wherever they find servants disposed to make a just improvement of the privilege, would give them a peculium, or grant them sufficient time and sufficient means of procuring their own liberty at a moderate rate; that thereby they may be brought into society with those habits of industry that may render them useful citizens: and finally, they recommend it to all their people to use the most prudent measures, consistent with the interests and the state of civil society in the countries where they live, to procure eventually the final abolition of slavery in America.

SECT. 3. *Advice given by the General Assembly in relation to slavery, in* 1815.

The committee to which was committed the report of the committee to which the petition of some elders, who entertain conscientious scruples on the subject of holding slaves, together with that of the Synod of Ohio concerning the buying and selling of slaves, had been referred, reported, and their report being read and amended, was adopted, and is as follows, viz.

The General Assembly have repeatedly declared their cordial approbation of those principles of civil liberty which appear to be recognized by the Federal and State governments in these United States. They have expressed their regret, that the slavery of the Africans and of their descendants still continues in so many places, and even among those within the pale of the church: and have urged the Presbyteries under their care to adopt such measures as will secure at least to the rising generation of slaves, within the bounds of the church, a religious education; that they may be prepared for the exercise and enjoyment of liberty, when God, in his Providence, may open a door for their emancipation. The committee refer said petitioners to the Printed Extracts of the Synod of New-York and Philadelphia, for the year 1787 on this subject, republished by the Assembly in 1793; and also to the Extracts of the mintes of the Assembly for 1795; which last are in the following words, viz.

"A serious and conscientious person, a member of a Presbyterian congregation, who views the slavery of the negroes as a moral evil, highly offensive to God, and injurious to the interests of the Gospel, lives under the ministry of a person, or amongst a society of people, who concur with him in sentiment on the subject upon general principles; yet, for particular reasons, hold slaves, and tolerate the practice in others: Ought the former of these persons, under the impressions and circumstances above described, to hold christian communion with the latter?"

Whereupon, after due deliberation, it was *Resolved*, that as the same difference of opinion with respect to slavery takes place in sundry other parts of the Presbyterian Church, notwithstanding which they live in charity and peace, according to the doctrine and practice of the Apostles; it is hereby recommended to all conscientious persons, and especially to those whom it immediately respects, to do the same. At the same time the General Assembly assure all the churches under their care, that they view with the deepest concern any vestiges of slavery which may exist in our country, and refer the churches to the Records of the General Assembly, published at different times; but especially to an overture of the late Synod of New-York and Philadelphia, published in 1787, and re-published among the extracts from the minutes of the General Assembly of 1793, on that head, with which, they trust, every conscientious person will be fully satisfied.

This is deemed a sufficient answer to the first petition; and with regard to the second, the Assembly observe, that, although in some sections of our country, under certain circumstances, the transfer of slaves may be unavoidable, yet they consider the buying and selling of slaves by way of traffic, and all undue severity in the management of them, as inconsistent with the spirit of the Gospel. And they recommend it to the Presbyteries and Sessions under their care, to make use of all prudent measures to prevent such shameful and unrighteous conduct.

SECT. 4. *A full expression of the Assembly's views of slavery, in* 1818.

The committee to which was referred the resolution on the subject of selling a slave, a member of the church, and which was directed to prepare a report to be adopted by the Assembly, expressing their opinion in general on the subject of slavery, reported; and their report being read, was *unanimously* adopted, and referred to the same committee for publication.

It is as follows, viz.

The General Assembly of the Presbyterian Church, having taken into consideration the subject of SLAVERY, think proper to make known their sentiments upon it to the churches and people under their care.

We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbour as ourselves; and as totally irreconcilable with the spirit and principles of the Gospel of Christ, which enjoin that, "all things whatsoever ye would that men should do to you, do ye even so to them." Slavery creates a paradox in the moral system—it exhibits rational, accountable, and immortal beings, in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the Gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbours and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity. Such are some of the consequences of Slavery,—consequences not imaginary—but which connect themselves with its very existence. The evils to which the slave is *always* exposed, often take place in fact, and in their very worst degree and form: and where all of them do not take place, as we rejoice to say that in many instances, through the influence of the principles of humanity and religion on the minds of masters, they do not—still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest.

From this view of the consequences resulting from the practice into which christian people have most inconsistently fallen, of enslaving a portion of their *brethren* of mankind—for "God hath made of one blood all nations of men to dwell on the face of the earth"—it is manifestly the duty of all christians who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated, and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavours, to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout Christendom, and if possible throughout the world.

We rejoice that the church to which we belong commenced, as early as any other in this country, the good work of endeavouring to put an end to slavery, and that in the same work, many of its members have ever since been, and now are, among the most active, vigorous, and efficient labourers. We do, indeed, tenderly sympathize with those portions of our church and our country, where the evil of slavery has been entailed upon them; where a *great*, and *the most virtuous part* of the *community* abhor slavery, and wish its extermination, as sincerely as any others—but where the number of slaves, their ignorance, and their vicious habits generally, render an immediate and universal emancipation inconsistent, alike, with the safety and happiness of the master and the slave. With those who are thus circumstanced, we repeat that we tenderly sympathize. At the same time, we earnestly exhort them to continue, and, if possible, to increase their exertions to effect a total abolition of slavery. We exhort them to suffer no greater delay to take place in this most interesting concern, than a regard to the public welfare *truly* and *indispensably* demands.

As our country has inflicted a most grievous injury on the unhappy Africans, by bringing them into slavery, we cannot, indeed, urge that we should add a second injury to the first, by emancipating them in such manner as that they will be likely to destroy themselves or others. But we do think, that our country ought to be governed in this matter, by no other consideration than an honest and impartial regard to the happiness of the injured party; uninfluenced by the expense or inconvenience which such a regard may involve. We therefore warn all who belong to our denomination of christians, against unduly extending this plea of necessity; against making it a cover for the love and practice of slavery, or a pretence for not using efforts that are lawful and practicable to extinguish the evil.

And we, at the same time, exhort others to forbear harsh censures, and uncharitable reflections on their brethren, who unhappily live among slaves, whom they cannot immediately set free; but who, at the same time, are really using all their influence, and all their endeavours, to bring them into a state of freedom, as soon as a door for it can be safely opened.

Having thus expressed our views of slavery, and of the duty indispensably incumbent on all christians to labour for its complete extinction, we proceed to recommend—(and we do it with all the earnestness and solemnity which this momentous subject demands)—a particular attention to the following points.

1. We recommend to all our people to patronize and encourage the Society lately formed, for colonizing in Africa, the land of their ancestors, the free people of colour in our country. We hope that much good may result from the plans and efforts of this Society. And while we exceedingly rejoice to have witnessed its origin and organization among the *holders of slaves*, as giving an unequivocal pledge of their desire to deliver themselves and their country from the calamity of slavery; we hope that those portions of the American Union, whose inhabitants are, by a gracious Providence, more favourably circumstanced, will cordially, and liberally, and earnestly co-operate with their brethren, in bringing about the great end contemplated.

2. We recommend to all the members of our religious denomination, not only to permit, but to facilitate and encourage the instruction of their slaves, in the principles and duties of the christian religion; by granting them liberty to attend on the preaching of the gospel, when they have the opportunity; by favouring the instruction of them in Sabbath Schools, wherever those Schools can be formed; and by giving them all other proper advantages for acquiring the knowledge of their duty both to God and man. We are perfectly satisfied, that as it is incumbent on all christians to communicate religious instruction to those who are under their authority, so the doing of this in the case before us, so far from operating, as some have apprehended that it might, as an excitement to insubordination and insurrection, would, on the contrary, operate as the most powerful means for the prevention of those evils.

3. We enjoin it on all Church Sessions and Presbyteries, under the care of this Assembly, to discountenance, and, as far as possible, to prevent, all cruelty of whatever kind in the treatment of slaves; especially the cruelty of separating husband and wife, parents and children; and that which consists in selling slaves to those who will either themselves deprive these unhappy people of the blessings of the Gospel, or who will transport them to places where the Gospel is not proclaimed, or where it is forbidden to slaves to attend upon its institutions. The manifest violation or disregard of the injunction here given, in its true spirit and intention, ought to be considered as just ground for the discipline and censures of the church. And if it shall ever happen that a christian professor, in our communion, shall sell a slave who is also in communion and good standing with our church, contrary to his or her will, and inclination, it ought immediately to claim the particular attention of the proper church judicature; and unless there be such peculiar circumstances attending the case as can but seldom happen, it ought to be followed, without delay, by a suspension of the offender from all the privileges of the church, till he repent, and make all the reparation in his power, to the injured party.

SECT. 5. *The plan of the American Society for colonizing the free people of colour recommended, in* 1819.

The following overture was submitted to the Assembly, which, being read and amended, was adopted, viz.

The objects and plans of the American Society for Colonizing the Free People of Colour of the United States, having been stated to the General Assembly, and the same having been considered and discussed, the Assembly resolved that, in their opinion, the plan of the Society is benevolent in its design, and if properly supported, and judiciously and vigorously prosecuted, is calculated to be extensively useful to this country and to Africa.

The situation of the people of colour in this country, has frequently attracted the attention of this Assembly. In the distinctive and indelible marks of their colour, and the prejudices of the people, and insuperable obstacle has been placed to the execution of any plan for elevating their character, and placing them on a footing with their brethren of the same common family. In restoring them to the land of their fathers, the Assembly hope that the way may be opened, not only for the accomplishment of that object, but for introducing civilization and Gospel to the benighted nations of Africa.—From the information and statement received, the Assembly believe that the proposed colony in Africa, may be made a powerful auxiliary in the efforts which are making to abolish the iniquitous traffic in slaves, carried on in Africa; and happily calculated to lay the foundation of a gradual emancipation of slaves in our country, in a legal and constitutional manner, and without violating the rights, or injuring the feelings of our southern brethren. With these views, the Assembly feel it a duty to recommend the American Society for Colonizing the Free People of Colour of the United States, to the patronage and attention of the churches under their care, and to benevolent individuals throughout the union.

From the Presbyterian.

Do the Heathen Perish?

It is a matter of the first moment, when prompted to administer relief to a fellow creature suffering from disease, to be well assured that it is a real, and not an imaginary case. Now, the friends of foreign missions feel prompted to relieve the spiritual maladies of the Heathen world:—but are they really diseased? If so is their disease mortal? Have they not a remedy at hand, equally good with that which we can administer? Nay, is there not danger that we should aggravate their case? Or, in a word, do the Heathen, living and dying such, actually perish?

To this question we think the Bible returns an answer in the affirmative, when it says, "As many as have sinned without law, shall also *perish* without law." But this is to be proved.

To prevent confusion and misunderstanding, we shall define our terms.. By the *Heathen* we would be understood to mean all who are destitute of the knowledge of, and who consequently, do not worship the one true God. The word *perish* is one of very extensive signification. But, by it, when applied to the eternal state of the heathen, living and dying such, we mean to express a state of endless destitution of the knowledge, worship, and enjoyment of God: or, in other terms—they will irretrievably lose the present chance of becoming acquainted with the Saviour of sinners: and the eternal world will afford no relief in their case—not that they will be annihilated, but that their eternity will be "an undone eternity."

The question, do the heathen perish? may be divided into two others, viz. Do such a race of men now exist? and, is their state beyond the grave, "an undone state?"

1. *Do such a race of men now exist?* The world contains at present a population computed at ten hundred millions. About one hundred and fifty millions of these are nominally Christians:—two hundred and fifty millions are the followers of the impostor Mohammed; and the remaining six hundred millions are Heathen.

It is admitted that this computation is not fractionally correct. But a few hundred thousands on either hand, leaves the total of those who may strictly be said to be "without God in the world," a frightful number. Then say, to be within bounds, one half of the teeming population of the globe which we occupy—of our own flesh and blood, have never heard the name of the object of Christian worship; have never felt one of the quickening operations of the Spirit, whose office it is to convince the world of sin, of righteousness, and of judgment, to come, and consequently who are emphatically "without God" and destitute of "hope."

The best, if not the only proof, that there are nations sustaining this character, is afforded by the information borne to us from those who have visited, or do now reside among the Heathen. To attempt any thing like a detail of this information, is not contemplated. Well attested records of the state of the Heathen world from India, Hindoostan and Africa; from the north of Europe; from the south and west of America; and from the Isles of the Indian and Pacific Oceans, have for years floated to our shores in one continued current; and in books, pamphlets, tracts and periodicals, have taken the wings of the wind, and found their way into almost every habitation of our enlightened and Christian land.

As a specimen of these, open the little volume of "Asiatic Researches," by the late vice provost of the College of Fort William, Calcutta; and you will learn from almost every page, that in his day, under the government of one of the most Christian nations, the most civil and moral portion of the modern heathen world were doing homage to a god of rapine and of lust—were the willing devotees of a superstition, at once stupid, cruel and debasing in the extreme. On the pantheon of ancient Rome, we inscribe similar epithets. But their deities were saints and martyrs to righteousness, in comparison with the Juggernaut, Boloram, and Shubhudra of Hindoostan. We sicken and turn away in disgust, from the puerile and demoralizing worship rendered to Diana and to Bacchus. But humanity shudders and the heart bleeds, even at the bare recital of the penitentiary tortues endured by the Indian Yogee. Cast your eyes for a moment into the last volume of Maurice's Indian Antiquities, and "you will behold some suspending themselves on high in cages, upon trees considered sacred, refusing all sustenance, except so much as may keep the pulse of life just beating; others hanging aloft upon tenter-hooks and voluntarily bearing inexpressible agonies; thrusting themselves by hundreds under the wheels of immense machines, which carry about their unconscious gods, where they are instantly crushed to atoms; hurling themselves from stupendous precipices; standing up to their necks in rivers, till rapacious alligators come to devour them; now burying themselves in snow till frozen to death; then others measuring with their naked bodies, trained over burning sands, the ground lying between one pagoda and another, distant perhaps many leagues; or braving with fixed eyes the ardour of a meridian sun between the tropics." And now we ask, for what purpose? The answer is at hand, furnished by every page of their religious life;—To appease the wrath of a god who has no existence, except in their own heated imaginations—to gain absorption into Brumah—in plain English, *into absolute Atheism.*

N. H.

The Manner of Tatooing,

As practised in the South Sea Islands.

We have often been struck with the singular ingenuity displayed in the tatooing of the bodies and limbs of these people. No two are marked alike. Different figures and devices, according to every one's fancy, are imprinted upon their skins, with a regularity and beauty which cannot but excite admiration. In very few instances the face was tatooed; the chest, arms, loins, legs, and hands of the men, were principally thus ornamented. The women are tatooed on the same parts, but more especially and curiously about the ankles, and over the foot as far as the toes. The rank of the individual might frequently be guessed by the quantity and character of these elegant delineations. We cannot learn that tatooing had any immediate relationship to idolatry, or any of its rites; there is little doubt that it was an artifice employed to enhance personal beauty, according to the notions prevalent here, as well as among other barbarous nations, with whom this usage obtains. As soon as Christianity was received, the practice was conscientiously abandoned.—None of the young people are seen thus decorated, though some attempts have been lately made to revive the fashion in several of the Islands. In fact, it is now looked upon as a badge of heathenism, and if openly resumed, in any district, would be regarded as a symptom and signal of revolt against the existing government, of which Christianity is the avowed basis. Tatooing was executed by professional artists, who travelled about the country for employment, and obtained ample recompence from their customers, in hogs, cloth, fruit, and whatever else they wanted. The operation was generally performed at the age of twelve or thirteen years. The whole was not accomplished at once, but at different times, as the patient was able to bear the pain and imflammation that followed every stage of the process. The instruments used were flat bits of hard bone, an inch in length, and of different widths, from an inch to a quarter of an inch. One edge of each piece was cut into fine, close spikes, like a very small-toothed comb; it was then fastened to a stick four inches long, as the head of a rake is attached to the handle. This being held between the fore-finger and thumb of one hand of the operator, and the indented edge struck gently with a piece of wood held in like manner in his other hand, inflicted as many punctures in the skin as there were points in the instrument. The coloring matter was introduced with the strokes, the teeth of the bony tool being each time dipped into a preparation of soot, produced by the burnt candle-nut, collected in a small oven, and mixed with water to the consistency of cream. This coloring, in the olive skins of the natives, becomes an indelible dark blue; and where the tatooing has been well executed, the patterns resemble exquisite net work, or delicate embroidery. It is remarkable, that though the parts which bear these impressions are liabled to be effected with blotges and scars, like the rest of the body, yet when the wounds are healed, the figures re-appear on the sound skin, though sometimes a little distorted.—*Journal of Tyerman & Bennett.*

Religious Instruction for the Army.

Extract from the Report of the Secretary of War.

"The American soldier is well paid, fed and clothed; and in the event of sickness or disability, ample provision is made for his support. But his *moral culture* is wholly neglected. There is no arrangement in our services for his *mental* or *religious* improvement. And there is perhaps no similar service in which such a measure is more necessary. Many of the positions occupied by our troops are upon the verge of civilization, or beyond it. There, they are retained for years, and under circumstances which if not counteracted, almost necessarily lead to great demoralization. None of the ordinary means of instruction are within their reach, and neither their habits nor their principles can be improved or fortified by those institutions, which are elsewhere so generally established and so useful. Independently of any obligation which may be supposed to exist on the part of the government, to provide for the moral as well as the physical wants of a class of men, who in devoting themselves to the service of the country, become unable to provide for their own wants, it is certain, that as a question of expediency, this measure is recommended by powerful considerations. Where moral and religious principles are practically acknowledged, their sanctions will add validity to the obligations voluntarily assumed by the soldier, and his duties will be performed with more fidelity and alacrity. As he becomes a better man, he will become a better soldier. Discipline and subordination will be promoted, punishments diminished, and all the details of the service will feel the spirit of improvement. I am satisfied, that the appointment of chaplains, and their employment at such of our military posts, as from their position and the strength of the garrison may seem to call for such a measure, would be productive of great advantages to the service; and to the soldiers individually the measure would be equally beneficial.—Reproofs and exhortations in life, and the consolations of religion in death, would be freely offered to them. The experiment, I think, is worthy of trial; and the expense can scarcely be placed in fair competition with an object, which promises such useful results for the present improvement and future happiness of the soldiers."

What does it Cost?

The cost of sustaining Religious Institutions in this country, has frequently been the subject of cavil among certain self styled political economists, who, like one of old, inquire "Wherefore this great waste?" and frequently has it been exaggerated with the view of exciting prejudices against the objects upon which it is intended to bear. The following schedule, though drawn up with no pretensions to accuracy, will, we presume, more than cover all that nearly thirteen millions of people annually expend, in sustaining and promoting the religious and benevolent institutions of the day, including the support of the Gospel.

The Salaries of Ministers,	$5,000,000
Bible Societies,	200,000
Foreign Missions,	150,000
Domestic Missions,	150,000
Education Societies,	100,000
Tract Societies,	60,000
Sunday Schools,	100,000
Seamen's Cause,	20,000
Religious Newspapers and Periodicals,	200,000
All other Religious Charities,	200,000
	$6,180,000

From this schedule, it appears that the whole cost of the religious institutions in this country, if distributed equally among our whole population would be but about 50 cents each; and if doubled it would be but a dollar.

Now let the tables be turned, and see what would be gained were the pure principles of the gospel universally prevalent, and were all to act in accordance with the spirit of the Bible. The first item of gain to which we would allude is the actual cost of ardent spirits. This from data which cannot be disputed amounts annually to not less than $50,000,000

Incidental expenses of intemperance, including loss of time, the sacrifice of property, Physician's Bills, Law suits and poor rates, amounting at least to		50,000,000
Lottery gambling, loss to purchasers of tickets estimated at		5,000,000
Other species of gambling	do.	2,000,000
Horse racing	do.	1,000,000
Theatre	do.	3,000,000
Circus, Balls, &c.	do.	5,000,000
		$116,000,00

Here then are one hundred and sixteen millions annually expended by the citizens of the United States for objects inconsistent with the pure principles of the gospel: and were all such expenditures as might properly be classed with those already named, to be added to the list, the amount would be greatly increased. The expenses of *irreligion* then compared with those of religion, are as at least twenty to one. The estimate has no claims to accuracy, but it is sufficiently near the truth to convince every candid mind that the cost of religious institutions is not the real ground of opposition to them.—*Charleston Observer.*

CHILDREN'S DEPARTMENT.

For the Western Luminary.

Bible Stories for little Children.

My little Children,—if any of you had a dear father, who was living in another country, and he should send home a bundle of letters to tell you that he loved you very much, and what you must do to be good and happy, would you not be very glad to see those letters? And as you could not read them yourselves would you not want some one to read them to you, or tell you what was in them? I know you would, all of you. Well children, the Bible is a bundle of letters, which God our heavenly Father has sent us; has sent *you* little children, to tell you that he loves you very much; *much* more than your earthly father *can*; and to teach you to be good, so that when you die, you can go and live with him in heaven, and be happy forever. And because some of you are very little, and cannot read these letters yourselves, I am going to tell you about them; and I hope you will all hear me very attentively. Now though the Bible is God's book, you must not think he wrote it all himself. Men sometimes make books, and do not write them *themselves*, but get other persons to write them. Yet the books are not called by the names of those who wrote the words, but by their names, who told them what to write. There was a man once, who made a fine book about Adam and Eve. Yet he was blind at the time, and could not write at all. So he told his daughter what to write, and she wrote the whole of it. But that book is never called hers, but her father's. So, though God wrote none of the Bible himself, excepting the ten commandments which he wrote on two pieces of stone, (as I hope you all know,) it is truly his book; for he taught men how to write it. The man who wrote the first part of the Bible, was Moses—the very one that when he was a little baby, was put in a bulrush basket and laid down by a river as you have been told. Now Moses wrote about things, which happened more than two thousand years before he was born, which he would have known nothing about, you know, if God had not taught him. The first thing the Bible tells us is, that "in the beginning God made the heaven and the earth." Heaven here does not mean that heaven which is God's home, and where the holy angels live. It means the sky and stars which are above our earth. He made the sun which gives us light, and makes our world so warm and pleasant; and the moon which shines so beautifully in the evening. He made the ground we walk on, and caused the grass to cover it like a fine green carpet. He made the wide ocean, the great rivers, and the little streams. He made the high mountains, and the great rocks, and the tall trees, and the little plants, and the pretty flowers which are scattered almost all over the earth. He made all the animals too, that live on the earth, from the great elephant down to the little insect so small that it cannot be seen—and all the birds from the tall ostrich down to the little swallow, and all the fishes that live in the water, some of them much larger than the elephant, and some of them very small. Last of all, he made man. Of the dust of the earth he made him, and breathed into his nostrils the breath of life. God did not do that to any of the other creatures, and when they die, that is the end of them—but man became a living soul; that is, a soul that will live forever. God made man in his own image. Not that he looked like God; for God is a spirit, and cannot be seen—but he was like God, because he was holy—that is he was good, and loved God with all his heart. He must have been wise too, as well as good, for he gave a name to every beast of the field, and to every fowl of the air. God made a woman too, who was also holy, and these two were the father and mother of us all; of all the people that were ever in our world or ever will be. When God had finished his work, he looked on every thing he had made, and said it was very good. God was just six days in making all these things, and he rested from his work on the seventh day, and sanctified it. That is he made it holy. We dont know *why* God chose to be six days in doing this, as he might have done it in a moment. Perhaps it was to teach us to work six days, and rest on the holy Sabbath. The Lord planted a garden for our father and mother to live in; and a large and beautiful one it must have been; for in it grew every kind of tree that is pleasant to look at, or that bears fine fruit. And of all those trees, God told them they might eat but one. *That* grew in the middle of the garden, and was called the tree of knowledge of good and evil. And of it, God told them they should not eat, neither should they touch it; for in the day they ate of it, they should surely die. (When they had so many trees, how easily they could have done without that one.) Now children, there never were two people in our world so happy as those two were, and the reason is, there never were two so good. They loved God, and he loved them; and they loved each other as they loved themselves. They loved the animals too, and were not afraid of any of them, as we are now; for none of them were fierce or cruel then. Lions and tigers, and bears and wolves, ate grass with oxen and sheep, and lambs and goats, and they all played together; while Adam and Eve looked on, and loved to see them so happy. Eagles, and vultures, and hawks, did not kill the pretty singing birds then, as they do now—but made their nests in the same trees with them, and liked to hear them sing. That garden has been called paradise; and it might well have such a name; for paradise means a place of love and happiness; and that *was* a place of love and happiness, till our father and mother sinned against God. "And did they," you will ask, "did they sin against God, when he was so very good to them?" Yes children, in a very little time, they sinned against the blessed God—and spoiled their garden, and spoiled themselves, and spoiled the world. But you must wait till next week to hear that sad story, for I cannot tell it you now.

J. S. T.

Anecdote.

"And when he had taken the five loaves and two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all." Mark vi. 41.

"I came home from my last voyage before Christmas," says a sailor, "and hastened home. Being late when I arrived, I had not the opportunity of seeing my eldest girl until the following day.—At dinner time, when we had sat down, I began to eat what was before me, without ever thinking of my heavenly father, that provided my daily bread; but glancing my eye towards the girl, of whom I was dotingly fond, I observed her looking at me with astonishment. After a moment's pause, she asked me in a solemn and serious manner, "Father, do you never ask a blesing before eating?" Her mother observed me looking hard at her, and holding my knife and fork motionless: it was not anger—it was a rush of conviction, which struck me like lightning. Apprehending some reproof from me, and wishing to pass it by in a trifling way, she said, 'Do you say grace, Nanny?' My eyes were still riveted upon the child, for I felt conscious I had never instructed her to pray, nor even set her an example, by praying in my family when at home. The child seeing me waiting for her to begin, put her hands together, and lifting up her eyes to heaven, breathed the sweetest prayer I ever heard. This was too much for me; the knife and fork dropped from my hands, and I gave vent to my feelings in tears." It appears that, through the instrumentality of this child, not more than six years of age, who had attended a Sabbath school, together with his subsequent attendance on the public worship of God, he has been led to saving views of Divine truth.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, FEBRUARY 15, 1832.

To Correspondents.—"X," on Congregationalism, shall have a place next week. "Damon," shall appear next week.

Erratum.—In the proceedings of the late Presbyterial meeting at Utica, N. Y. published in last week's paper, an omission of a few words occurs in the 14th article, which materially affects the sense of the paragraph. After the word *charity*, in the 5th line of that article, it should read as follows: "towards man, and of sobriety, chastity and temperance, towards ourselves, are the indispensable duties of every christian."

Slavery.—In accordance with our intimation last week, we present our readers to-day with an expression of the sentiments of the General Assembly of the Presbyterian Church, in reference to the important subject of Slavery. We hope this article will receive that attention, at least from Presbyterians, to which it is so eminently entitled. Let each member of our church, in reading this extract from the proceedings of her highest judicatory, ask his own heart, whether he has acted in relation to the deeply interesting subject of which it treats, in accordance with these wise and salutary injunctions.

The length of this extract from the Assembly's Digest, together with the notice of the late annual meeting of the Colonization Society at Washington, and several articles from the Virginia papers on the subject of Slavery, have crowded out several articles designed for this week's paper.

Reply to a Request.

We have been requested by a subscriber, to publish in the Luminary a pamphlet of 48 pages, purporting to be a report of the minority in the late convention held at Cincinnati. The gentleman from whom this request comes, supposes it would be but an act of justice, as we published "for the majority," in the convention, to give the report of the minority a place also. Now, passing by the serious objection we should have to the publication of this document, on account of its great length, we are unable to discover how the slightest injustice will be done by declining its publication in the Luminary. True, we published the proceedings of the Convention. And were the pamphlet alluded to an official document, forming a part of the proceedings, we should feel bound to publish it also. But this pamphlet has no claim to such a character. It was never presented during the sitting of the Convention. It had no existence till after its adjournment. Hence, it is entirely unofficial, and can have no special claim upon us for publication.

ANOTHER.

After the foregoing was written, we received a communication from a member of the Cincinnati Convention, containing a reply to certain statements contained in the report of the minority of said Convention. As we have stated, on a former occasion, we are unwilling, at this time, to open our columns for this controversy. A majority of our subscribers do not desire it, and, in our judgment, the cause of truth does not require it. We have heretofore refused to publish communications from both parties in this controversy. Our sense of duty impels us, under existing circumstances, to pursue this course. This whole subject will doubtless be extensively discussed at the meetings of our Presbyteries, which will be held in a few weeks. Brethren can then have an opportunity to speak out their sentiments fully. We published the proceedings of the Cincinnati Convention not at the solication of any individual, but as a matter of history. The agreement in the Convention was, that all the documents that had been acted on during the meeting should be published as part of the proceedings. We published accordingly. Had the report of the minority been before the Convention, we should of course have felt bound to publish it with the rest, as we stated before;—it not having been before the Convention, we have declined its publication.—Any reply to it would, of course, elicit a rejoinder, which would be the commencement of a controversy, productive, in our opinion, of much evil and but little good.

Temperance Address.

We listened, with much pleasure, on Friday evening last, to the address of Professor Eaton, of Georgetown, before the Fayette County Temperance Society. We have rarely ever heard a discourse of the same length, on a subject which has been so much and so ably canvassed, with as little sense of weariness.

The principal design of the speaker was, to show the effects of the intemperate use of ardent spirit upon the physical, intellectual, and moral powers.—And, in his definition of the *intemperate* use of ardent spirit, Professor E. gave his audience distinctly to understand, that he meant its use in any quantity, and under any circumstances, when not taken as a medicine. The positions laid down, in the body of the discourse, were proved, and illustrated, we doubt not, to the satisfaction of every individual present.

The concluding part of this interesting address, in which the sins of the manufacturers and venders of the poisonous material were depicted, struck our mind with peculiar force. The speaker here took high ground; and sustained himself, in our judgment, with no common degree of credibility. The address, throughout, was in a style highly figurative and impassioned, but replete with correct moral sentiments and manly, vigorous, and impressive thoughts.

Bible Stories for Children.

We invite the attention of our readers to the article in another column, over the signature of J. S. T. entitled *Bible Stories for Little Children*. The writer is a lady now engaged in the instruction of youth.—How well she is qualified for her responsible task, the beautiful simplicity and attractiveness of her style abundantly testifies. Our fair correspondent has promised us a story for every week's Luminary. We would especially invite the attention of parents to these interesting illustrations of Divine truth, and suggest to them the propriety of reading them to their older children, and communicating the matter of them to those unable to read, in a manner suited to their capacity. It will be perceived, that the style of our authoress, while it is chaste, and free from puerility, is beautifully adapted to the most tender intellect.

We learn with extreme regret, that the Presbyterian house of worship in Nashville, Tenn. was entirely consumed by fire, on the 30th ult. The fire is supposed to have been communicated accidentally. This church is now without a pastor or place of worship.

[communicated.]

The Pagan and Christian methods of preserving a long and happy life.—The sacred books of the Hindoos say, "Let not a man, who wishes to enjoy long life, stand upon ashes, bones, or potsherds, nor upon seeds of cotton, nor upon husks of grain." The Sacred Book of the christians says—"What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good; seek peace, and pursue it. For the eyes of Jehovah are upon the righteous, and his ears are open to their cry, but the face of Jehovah is against them that do evil."—*Tappan's Lecture's v. 2, p. 337.*

"*Pure Republicanism and Pure Christianity are twin Sisters.*—Republicanism turns her eyes to earth, and aims to confer on every creature, equally, all the blessings of the bountiful Creator. Christianity turns her eyes to Heaven, and aims to confer on the same creatures, equally, all the blessings procured for them there by God the Saviour."—*Ky. Gaz.* X. E.

Discussion on Slavery.

There was a time when this paper bore its almost solitary witness, in the southern and western States, against the evils which we believed were impending from Slavery; and when nothing, perhaps, but our sense of duty could have borne us up, amidst the general ill will and obloquy brought upon us, by the free expression of our opinions. That time we are happy to find is past. The subject is taken up by men as much better qualified to handle it, as they are nearer the danger. We may hereafter copy some of the speeches made in the Assembly of Virginia upon the subject. Meantime, we insert the sentiments of the Whig and Enquirer, the two Richmond papers, most fiercely opposed in politics generally, but which upon this momentous subject, go hand in hand. To theirs, we annex extracts from two other papers, equally in harmony with them.

From the Richmond Whig, Jan. 20.

Abolition.—The Debate was yesterday continued, and the good humor of the House restored, by speeches from Messrs. Williams and Shell. There are indications of the Debate drawing to a close.

It is worse than useless to speculate upon the decision of the question now pending, which is upon the adoption of Mr. Preston's amendment, declaring it expedient *now* to legislate upon abolition, in opposition to the Report of the Committee, that it is inexpedient now to legislate. Possibly that amendment may be carried by a few votes; perhaps it may be rejected by several. We consider it of infinitely more moment, that the friends of gradual abolition should remain united among themselves, than that Mr. Preston's amendment should be adopted, than that the Legislature should *now* act, or than that any, the most perfect scheme, should be *now* adopted. Of all possible occasions, this is that on which precipitation is to be most avoided; when the delay which is necessary to the most advised and deliberate action is most indispensable.

Such a question ought to receive the mature consideration of the public mind. *It* ought first to decide if there shall be action or no, as well as the time, and the manner. The deliberations of the General Assembly have furnished it with the materials of thought, and have excited it to think, seriously, and profoundly. What the ultimate conclusion of the public judgment will be, we anticipate with the most unhesitating confidence. That judgment may and will be deferred for years; the interests of the large slave holder, the habits of a community formed upon the existence of slavery, the prejudices of human nature which upon the suggestion of change, are ever found to cling with fond tenacity to what *is*, will struggle long and fiercely. But, *mark the prediction*—the large slave holder will at last be left alone to fight the battle, in which he only is interested enough, to make him prefer self and self interest, to the good of his country. He will, in the progress of the controversy, be the *only* person not convinced, that slavery is a curse—that no community can flourish under its crushing and annihilating weight—that to tolerate it, is to shear Virginia of her strength, and in those mighty conflicts which at no distant day will convulse the States of this Union, and when, the obligations of law and constitution forgotten, the strong hand will govern all, make Virginia the hewer of wood and the drawer of water, to the more powerful States which approach our northern border. What man is so steeped in ignorance and infatuation as not to know that these conflicts *will* come; or that having come, we cannot with one hand repel the northern invader, and with the other curb the more dreaded foe in our bosom? Can any thing but *self interest*, or the blind bigotry which weds some to the "manners of our ancestors," let those manners have been what they may, make men overlook this prospect, this black, and frightful, and *inevitable* prospect, which awaits this State ahead!

Yes—*mark the prediction*—the *people* of Virginia *will* see this prospect—will provide for it—will guard against its fatal menaces—will clear her soil of *that*, which suffered to remain, will palsy her arm in the hour of trial, and lay her an easy conquest at the feet of the North. All will see it, but the large slave holders, and many of *them* have seen and will see it. And, can any thing be more amusing, than the idea, which some have had the hardihood to advance, that *every* citizen is not interested in this momentous question—that slave holders alone are interested! We will not stoop to combat a suggestion so ridiculous and untenable.

We say it again—the large slave holder will at last, be left alone to combat for slavery, against united Virginia. The small slave holder, the yeomanry, the mechanic, the merchant, the youth of the country, will ultimately, combine to remove it. These classes will not consent to live in perpetual jeopardy—they will not consent that their wives and children shall live exposed to a fate too terrible for description, and which though metaphysics may prove that it ought to be less dreaded than any ill to which human nature is liable, because it *has* occurred but once in 200 years, they know may hereafter occur at any midnight of the year, and which though it never may occur at all, the certainty is hidden in the obscurity of the future. They do not desire to leave their posterity on a soil exposed to such catastrophes, nor do they desire to be forced into an abandonment of their native country, because the great slave-holders insist upon clinging to that property. Are not thousands of the poorer and middling classes year after year removing off! and would this be the case if they could live at home—if slaves did not eat the bread which otherwise they would earn, and which would enable them to tarry with the bones of their fathers! Are not the small free-holders, the yeomanry, in whose patriotism and strong arm every country finds its safety, daily diminishing from this cause, and is not lower Virginia, like Jamaica, becoming a country of large plantations, peopled with slaves!

Yes—all this is true—the free sons of Virginia are flying to the West—the slaves are multiplying in a fearful ratio—the national strength is decaying—the great slave and land hold-holders are uniting to their plantations all the little farms around—and is Virginia, under these circumstances, to be told, that the slave-holder is only interested in this question! Would to Heaven he were alone interested.

From the Richmond Enquirer.

The Press.—The seals are broken, which have been put for fifty years upon the most delicate and difficult subject of state concernment.—We publish speeches in the H. of D. to-day, *which, at no other period, would have been delivered but in closed doors.*—In the same spirit the press fearlessly speaks its own sentiments—unawed by the torsin of denunciation or the menaces of proscription,—What is right, both for the Legislators, the Editors, and all our Politicians, is to speak with forbearance, coolness and moderate towards each other, and with the utmost discretion in the presence of the persons whose destinies are dependent upon the discussion.

It is probable, from what we hear, that the committee on the Colored Population will report some plan for getting rid of the free people of color.—But is this all that can be done! Are we forever to suffer the greatest evil, which can scourge our land, not only to remain, but to increase in its dimensions! "We may shut our eyes and avert our faces, if we please," (writes an eloquent South Carolinian on his return from the north a few weeks ago)—"But there it is, the dark and growing evil, at our doors; and meet the question we must at no distant day. God only knows what it is the part of wise men to do on this momentous and appalling subject. Of *this* I am very sure that the difference—nothing short of frightful—between all that exists on one side of the Potomac, and all on the other, is owing to *that cause alone*. The disease is deep seated—it is at the heart's core—it is consuming, and has all along been consuming our vitals, and I could laugh, if I *could* laugh on such a subject, at the ignorance and folly of the politician, who ascribes that to an act of the government, which is the inevitable effect of the eternal laws of Nature. What is to be done! Oh! my God—I don't know, but something must be done."

Yes—something must be done—and it is the part of no honest man to deny it—of no free press to conceal it. When this dark population is growing upon us; when every new census is but gathering its appalling numbers upon us; when within a period equal to that in which this Federal Constitution has been in existence, these numbers will increase to more than two millions within Virginia; when our sister states are closing their doors upon our blacks for sale, and when our whites are moving Westwardly, in greater numbers than we like to hear of; when this, the fairest land on all this continent for soil and climate and situation combined, might become a sort of garden spot, if it were worked by the hands of white men alone, —*can we, ought we*, to sit quietly down, fold our arms, and say to each other—'Well, well, this thing will not come to the worst in our day. We will leave it to our children and our grand children, and great grand children, to take care of themselves—and to brave the storm!' Is this to ack like wise men! Heaven knows! we are no fanatics—We detest the madness which actuated the *Amisdes Noirs*. But something ought to be done—Means sure, but gradual, systematic but discreet, ought to be adopted, for reducing the mass of evil, which is pressing upon the South, and will still more press upon her, the longer it is put off. We ought not to shut our eyes, nor avert our faces. And though we speak almost without a hope, that the committee, or that the legislature, will do any thing, at the present session, to meet this question, yet we say now, in the utmost sincerity of our hearts, that our wisest men cannot give too much of their attention to the subject—nor can they give it too soon.

The following are the opinions expressed by two of the newspapers of this State—one on the borders of the Atlantic, and the other at the foot of the Blue Ridge:

(*From the Norfolk Herald.*)

"The subject of our coloured population is now before the Legislature of Virginia, and we are glad to see a disposition in that body to act upon it without the control of those sickly apprehensions and fancied views of danger, which have heretofore restrained our legislators from discussing the monstrous evil which it portends to the commonwealth. Our state has too long shrunk from the agitation of this important subject, and the evil of slavery has increased upon us with fearful rapidity.—Heavens! shall we fear the consequences of a public investigation of the evil with a view to its gradual removal, and not shudder at the inevitable results of permitting it to grow upon us! Can we remain insensible to the startling fact, that the increase of our slave population is even now daily rooting out our free white yeomanry, who are leaving the fair fields of their native country for the West; and is it too much to predict that in fifty years its excess over that of the whites will be so great that the lower and middle divisions of the state must, by the natural operations of circumstances (to say nothing of violence) be abandoned entirely by the latter, or maintained in a condition of abject wretchedness, with their few remaining proprietors crying in vain—"Save us from 'the body of this death!' remove this intolerable curse!"

"We are not so besotted as to ask that the evil be removed at once: if it can be entirely shaken off in 50 or even 100 years, it is as much as we should expect. All that we have in view is, that the number of slaves sent out of the country shall equal their increase for the next 10 years, that a certain per centum of decrease shall be established for the next 10 years, and so until their entire removal shall be accomplished, according to circumstances and the ability of the Government to provide the means for effecting that object.

(*From the Charlottesville Advocate.*)

"We are truly rejoiced that these Editors, have at last, found a field in which their *united talents* may be exerted. The good which they have it in their power to do on this subject is incalculable—by uniting their energies on this momentous question they will confer far more substantial benefits on their native State, than by wrangling on the comparative, but doubtful merits of rival political aspirants. Their labours will meet with the ready co-operation of every true patriot, and merit alike the applause and gratitude of their fellow-citizens. Whilst on this question, we would submit it in a point of view, which we think has not been sufficiently urged. We allude to the relative increase of the white and coloured population. In the county of Albemarle, for instance—the increase of the colored population has a majority of near 1500 over that of the whites, since the census of 1820. And this is the case throughout nearly the whole of Eastern Virginia.—And this increase too, has taken place in despite of the large number of these people which have been yearly carried off to supply the western and southern demand. It is, however, well known, that nearly all the western and southern States have either taken measures, or are now taking them, to prevent the farther importation of this species of property into their territories. When this class of our population shall, by the adoption of such measures on the part of our neighboring States, be confined without any outlet whatever to the limits of the State of Virginia, who can say what their numbers may be fifty years hence! Who cannot see, that whatever difficulties may now oppose their removal, these difficulties will increase *ad infinitum*, under the miserable policy of procrastination or delay! These are stubborn facts, and we ask for them the mature consideration of our readers."

From the New-York Observer.

American Colonization Society.

[From our Washington Correspondent.]

Washington, Jan. 17, 1832.—Last night the annual meeting of the American Colonization Society was attended at the Capitol. The evening was rendered unusualy pleasant by the mildness of the atmosphere and the soft moonlight which prevailed, and accordingly a great number of people assembled at an early hour to witness the exercises of the evening.

The President of the Society, Charles Carrol, Esq. being absent, Gen. C. F. Mercer, one of the Vice Presidents, took the chair at seven o'clock. Dr Laurie opened with prayer. The names of delegates were announced. Mr Gurley, secretary, then read to the meeting the annual report, and afterwards the letters received from Lafayette, Mr. Madison and Judge Marshall, to which I alluded in my last. The annual report is the fifteenth. Resolutions were then offered by the following gentlemen: General Vance, of Ohio, a member of the House; Rev. Mr. Bacon, of New Haven; Mr. Everett, of Massachusetts; Mr. Archer, of Virginia, (chairman of the Committee on Foreign affairs) whose testimony on the occasion was that of a young convert to the colonization scheme; Gen. Jones; Mr. Lear; Mr. Bates, of Mass.; Mr. Colton, of the navy; and Professor Fitch, of Yale College. Of these gentlemen, Mr. Bacon, Mr. Everett, and Mr. Archer addressed the meeting at some length.

Mr. Everett's speech contained some historical information respecting the slave trade, presented some powerful motives to renewed and invigorated action, and was adorned with occasional very eloquent passages, which called forth expressions of applause from the audience.

Mr. Archer *confessed himself* to the assembly. He has never been in favor of the Society. As a Virginian he had resisted all solicitations to embark in the cause. But, Mr. Editor, *remember Southampton.* These are the magic words which have wrought more than all the arts of persuasion or the power of argument could do. "*I stand rebuked for my opinions,*" said Mr. Archer. In another letter I will endeavour to give you a little more of what he said, with some of the remarks of others, and the resolutions.

This interest was sustained till near ten o'clock, when the meeting adjourned, and with every retiring auditor went the impression, as I believe, that this cause stands upon higher ground than it has ever yet occupied, and that its objects, equally sublime and useful, must meet the approbation, awaken the prayers and command the exertions of every true friend to his country and to the rights of man.

On the subject of slavery, you will perceive a most animating debate is going on in the Virginia Legislature, and that the southern opinions of half a century are bursting forth. The tragedy of Southampton, the southerners admit was the principal cause of the excitement, and the bringing forth the crisis, but only as the tragedy of Lexington, which spilled precious blood, was the proximate cause of the American revolution. Events and circumstances, have long been tending to this result. The Southampton massacre "took off the injunction of secrecy of fifty years." Our clergymen and churches should now make this subject prominent in their addresses to the throne of grace.

Washington, Jan. 23.—In my last, I promised to communicate the resolutions and some portions of the annual report of the Colonization Society, especially such as should be specially interesting. The following are the resolutions:

On motion of Gen. Vance, of Ohio, Resolved, that the Report of the Board of Managers be accepted, and that 10,000 copies be printed for the use of the society.

On motion of Rev. Leonard Bacon, of New-Haven, resolved that it be recommended to the friends of this society in all parts of the country, to make themselves fully acquainted with its claims and merits as a benevolent institution, and as such to plead for it with the public, and especially to present its plan to free people of color, as an institution designed primarily and most immediately for their good.

Hon. E. Everett, moved, that the colonization of the Coast of Africa is the most efficient mode of suppressing the Slave Trade, and civilizing the African Continent.

Hon. W. Archer, of Virginia, Chairman of the Committe of Foreign Relations, moved, that it be recommended to the Auxiliary Societies and friends of the Association generally, to avail themselves of the present moment to address earnest appeals to their respective State Legislatures, for attention and aid to the great object of the institution.

Hon. Mr. Marshall of Kentucky, moved, that the thanks of this meeting be given to J. H. M'Clure, Esq. of New-port, Kentucky, for his munificent subscription to this institution of *ten thousand dollars*, payable in ten annual instalments, of which, the first has been received; and that the friends of African Colonization be invited to do all in their power to obtain ten or more subscriptions of equal liberality as suggested by him.

Hon. Mr. Bates, of Mass. offered the following resolution: That this society is entitled to the support of all the friends of Christianity, as essentially conducing to promote the moral and religious interests of the African race.

Walter Jones, Esq. moved that the thanks of this meeting be presented to the Society of Friends in North Carolina for the aid which they have liberally

and repeatedly rendered to the cause of African Colonization.

Rev. Professor Fitch, of Yale College, moved, that the thanks of this society be presented to such Clergymen and congregations as have during the last year taken up collections for it on or about the Fourth of July, and that all the churches and congregations in the United States be invited annually to unite in a measure so happily adapted to promote the interests of this institution.

On motion of B. L. Lear, Esq. Resolved, That the several Auxiliary Colonization Societies be assured of the gratitude of this Institution for the efficient and liberal aid granted by them during the year, and that they be requested at this interesting crisis to renew their efforts to extend the influence and augment the funds of the Society.

In the opening of the report, a tender tribute is paid to the memory of Rev. B. R. Skinner, who as well as his wife and child, died in consequence of the fever of the climate. Having buried his beloved partner with her precious infant, he was returning to the United States to recover his health for renewed labor, when on the 1st of March last he sunk to rest in the arms of death in the berth of his cabin.

Among the colonists generally, health has prevailed during the year, and Dr. Mechlin, the agent declares that in his opinion the climate of that country, after the first year, is more congenial to the constitution of the blacks, than that of the United States. Some diseases, very destructive in our country, are there unknown. Large supplies of medicine have been sent out, and a fund appropriated for the erection of a hospital. There is no doubt that much of the mortality which has occured, was owing to ignorance of the climate, imprudent exertions, exposures and improper diet among the newly arrived, want of adequate medical advice, and of those comforts and attentions which in the circumstances of the several cases it was then impossible to procure and bestow. The health of the colony has formed and will form a particular subject of care with the managers. Southern blacks will not essentially suffer from the climate; more northern blacks will find the elevated lands of the interior salubrious for them.

During the absence of the Colonial Agent on a visit to the United States last year, twenty-five substantial stone buildings had been erected at Monrovia; others had been commenced, and agriculture was receiving increased attention. The Agent declares that the colony enjoys a degree of prosperity, not only unexampled, but exceeding the warmest anticipations of its friends. Internal improvements have been carried on to a great extent, and places recently covered with forests are now occupied with commodious dwellings. The influence of the colony is constantly extending over the native tribes. To classify, however, the leading interests of the colony, the report presents us with the following subjects:

1. *Commerce.*—This has rapidly increased during the year. Eighteen vessels have arrived and fourteen departed in one month. Forty-six vessels visited the colony in the course of the year. Amount of exports, $88,911. The disposition to engage in trade is excessive.

2. *Agriculture.*—To this the colonists are generally turning their thoughts and efforts with more energy and success than before, the commercial having hitherto, in consequence of its immediate and promising profits, prevailed against the agricultural interest. Those who have industriously cultivated their farms, have not only supported their families, but realized a surplus for the market. Coffee, indigo, cotton, the sugar cane, and other tropical productions are beginning to be cultivated. A farm, as a *model* or *exemplar*, is to be set apart by the Agent to show how advantageously coffee may be cultivated.

3. *Education.*—In this there is "a manifest improvement." The instructions referred to in the report of last year have been obeyed, school-houses have been erected at Monrovia, Caldwell and Millsburgh—costing in all $750, competent teachers appointed under the supervision of Trustees, and a new spirit of zeal awakened throughout the colony. The system is intended to reach every child, and to be supported by resources raised within the bosom of the colony.

4. *Relations of the colony to the native tribes.*—Various chiefs and tribes have sought the protection and submitted to the authority of the colony, and deem it a privilege to call themselves *Americans*. Our policy towards them is that of justice and humanity, and so they frequently prefer to have their disputes referred to and settled by the courts of the colony, abiding without murmurs by their decision. Eight or ten chiefs recently gave in their adhesion to the agent while on a visit to the interior. The Board will extend protection to such as far as it safely can.

Grand Bapa.—Measures have been taken for exploring the interior and for ascertaining the comparative advantages of different points on the coast for the founding of new settlements. A wide field is open for selection, since most of the chiefs desire that establishments should be made in their vicinity. The most favorable territory upon which to commence a settlement forthwith is that of Grand Bassa, 80 miles S. E. from Monrovia, intersected by the river St. John's, of easy and safe entrance for vessels of 80 to 100 tons burthen, fertile, salubrious and abounding in camwood, rice, and cotton. The natives are friendly and willing to sell their lands. The chiefs have lately sent a pressing invitation to the agent to visit them and establish a settlement.

6. *Moral interests.*—The temperance cause prospers. Many have renounced spirits, which are peculiarly pernicious in Africa on account of the climate.

7. *Slave Trade.*—This is still carried on by the piratical of all nations, nor will it cease till all christendom shall unite against it. Government has promised to send out armed ships to protect the commerce of the colony from depredations.

Public sentiment in the United States is rapidly concentrating itself in favor of this Society. The report then goes on to state the plan of the Board, which is, to have five distinct permanent agencies in the United States for the purpose of establishing and maintaining state and territorial societies; to organize auxilaries; to correspond with them; to attend the meetings of state legislatures and ecclesiastical bodies, &c. Temporary agents have been employed, who have organized many auxiliaries, among which are the state societies of Massachusetts, Mississippi and Louisiana. The fourth of July collections have increased, and the public mind generally is more awake to the subject. The legislatures of Massachusetts and Kentucky have requested their representatives in Congress to endeavour to obtain the countenance and aid of the General Government.

The liberality of your City Society enabled the Board to fit out the Brig Criterion, which sailed from Norfolk on the 21 of August with 46 Emigrants. The Pennsylvania society put into the hands of the Board in April $3,000, with which they purchased the Margaret Mercer, a schooner of 60 to 80 tons, for the use of the colony.

The report alluded to the insurrection in Virginia, and states that the ship James Perkins sailed on the 9th ult., for Norfolk, with three hundred and thirty-nine emigrants, chiefly from Southampton. Though the managers have no funds for the purpose, so earnest are the appeals to them, that they have resolved to despatch a vessel with one hundred emigrants this month. The Maryland Society has sent out the Orion, with thirty-one emigrants from that state, and a respectable physician. The Crawford sailed with emigrants from New Orleans on the 13th ult.

Mr. Cresson, of Philadelphia, a Friend, has visited England for the Society, and been much aided and encouraged. The society of Friends in London, have appropriated two thousand dollars to aid their brethren in North Carolina in colonizing the free people of color. The venerable Clarkson, now almost blind, listened to the details of the Society's operations with enthusiastic delight, and in a letter to Mr. Cresson says, "I am free to say that of all things that have been going on since 1787, when the abolition of the slave trade was first seriously proposed, that which is going on in the United States, is the most important."

The report proceeds to answer three objections against the Society. 1. That it is governed by selfish motives. This is not worth answering. Its acts and motives are before the world. 2. That it proposes a bad end, and uses improper and unworthy means to attain it. Then the best and wisest of the land have been guilty of sanctioning the whole. 3. The clergy in some places object that this is not strictly a religious institution. But if piety be not its direct object, it must be a remote one, since it opens the way for the introduction of the blessings to a whole continent. 4. That the plan is impracticable. But it has actually succeeded, and that too, beyond all examples of colonies recorded on the page of history.

The present expense of fitting out, conveying and supporting six months in Liberia an emigrant, is thirty-five dollars, and this may be expected to diminish. The fact is, the sum annually saved in your state by the influence of the Temperance Societies, as publicly reported, would transport more than the whole annual increase of the colored population in the United States.

On the whole, the encouragements for the Society to go FORWARD, are great. Some few are "boldly denouncing the Society's principles and proceedings as inhuman and unchristian." But "a correct statement of facts will counteract their influence." The report concludes: "Let the friends of the Society then proceed with renewed hope and vigor in their work. They are urged to do this by the signs of the times, the state of public sentiment, by ten thousand human voices, and the more solemn and scarcely less audible voice of God. They are summoned to this by interest and compassion, by duty and charity, by the most sacred obligations and the most touching appeals. The suffering of one land, and the more miserable of another, put in their united claims. America glorying in her freedom, stretches out her hand to the work, and Africa in tears and in chains, looks to it as her hope and salvation!"

Debate on Abolition.

RICHMOND, Jan. 24.—This Debate so vital to Virginia, closed yesterday, and the propositions pending were disposed of. We have no room or time (the House having adjourned at 4 o'clock, P. M.) for the entire proceedings of the day. Results must suffice. Mr. Preston's amendment, to reverse the report of the Committee declaring it inexpedient *now* to legislate: or in other words, declaring it *was* expedient now to legislate, was lost 58 to 73. A motion of Mr. Witcher to *postpone indefinitely*, was rejected, ayes sixty, noes seventy-one. That vote may be considered as *testing* the sense of the House, on the propriety of commencing a System of Abolition, at the proper time, and in the proper mode. Finally, the Report of the Committee, declaring it inexpedient *now* to act, was adopted, and with it, Mr Bryce's Preamble, which looks to action at another time. *The result is deemed favorable to the cause of abolition.*—[*Whig.*

Alabama and the Cherokees.

[From the Huntsville Democrat.]

We have been frequently asked why our Journal was not employed in urging the necessity of extending the jurisdiction of Alabama, over the Cherokee Indians residing within the territorial limits of the State! We answer, that we doubt whether the Legislature has authority to do so; and we will here give our reasons for doubting, and we should be glad, if we are in an error, for any gentleman to correct us. We are told we "ought to follow the example of Georgia"—but we ought first, ascertain whether the example of Georgia has been founded in the *Law of justice*:—

It is generally known by those, who know any thing about the subject, that in 1802 a compact was entered into between the State of Georgia and the General Government, by way of adjusting certain prerogatives, claimed by both;—that, in that compact the State of Georgia ceded to the United States all that part of the Mississippi territory that now forms the States of Alabama and Mississippi;—and the United States stipulated, on their part, to extinguish, at their own expense, for the use of Georgia, so early as the same *could be peaceably obtained, upon reasonable terms*, the Indian title to all lands lying within the chartered limits of that State. Whether the United States have, in good faith, performed their part in the contract, or whether the State of Georgia has grossly violated her's, are questions which we shall not, now, attempt to decide. In the compact of 1802, Georgia made a requisition of the United States, which was *conceded, and incorporated into the compact* for the future protection of the Indians. The requisition was this:—that any new State which might be formed out of the ceded territory, should be bound by the "ordinance of the government of the territory north west of the Ohio."—Now, as we have said above, Alabama is one of the States formed out of the ceded territory; and was admitted into the union, expressly, under all the obligations that the compact of 1802 has imposed upon her. What, then, is the language of the "ordinance" by which Alabama is, to this day, bound! Here is a part of it. "The *utmost good faith* shall always be observed towards the Indians; their lands and property shall never be taken from them *without their consent* and in their *property, right: and liberty*. They shall never be *invaded or disturbed*, unless in just and lawful wars, authorized by Congress; but laws founded in justice and humanity shall, from time to time, be made for preventing wrongs being done to them," and for preserving peace and friendship with them. Now, if the State of Alabama after thus solemnly pledging her faith to this article of the ordinance as a part of the price of her admission into the union, can extend her laws over the Cherokee Indians, without invading their 'property, rights, and liberty,' then we say let it be done. But if, on the contrary, we are bound by the terms that made us one of the United States;—and if Georgia has violated her compact, by claiming jurisdiction over the Cherokee Indians before the United states could, "*upon reasonable terms, peaceably obtain* the Indian title," that is no authority for our doing the same.

This subject has been so frequently urged upon us, that we felt it our duty to investigate it; and our conviction, at present, is, that the Alabama Legislature have not the right contended for by those, whose pecuniary interests persuade them to a contrary opinion. Whatever expediency may dictate, the still small voice of justice must be heard. When Aristides reported the scheme of Themistocles, of burning the fleet of the allies, he said, 'it was the most *expedient* thing that could be done; but at the same time, the most unjust." Upon this report the Senate rejected what Themistocles proposed. If the Legislature of Alabama should believe that it is *unjust* to extend the laws of the State over the Cherokees, we hope they will not yield to what may be said *to be expedient*.

Deaths in Baltimore.—By the annual report made by the Board of Health of Baltimore, it appears, that the deaths in that city, during the year 1831, amounted to 2,503; of which 1281 were males, and 1027 females. Of these 632 were coloured persons, viz. 514 free, 118 slaves. Of the deaths, 340 were from consumption; 248 cholera infantum; 161 scarlet fever; 117 bilious, 123 stillborn; 104 old age; unknown 417, Among them was a free coloured man, aged 120; a free coloured woman 106; a female slave 105; and a white woman 106. The population of the city, according to the United States Census of 1830, was 80, 990; of which number, 18,907 were coloured persons —14,763 free; and 4,124 slaves.

Nearly half the town of Raleigh, N. C. has been destroyed by fire. The fire broke out on the east side of Fayetteville-street, and it spread with consuming rage, destroying the whole of that square and the square north of it, as far as Mr. John Stuart's house. It is a remarkable circumstance that, some years ago, a fire which broke out on the same building lot as this fire did, consumed property on precisely the same ground, and was arrested at this same house of Mr. Stuart. Since then, the whole had been rebuilt in a handsome manner, and was occupied principally by stores. One individual has lost goods to the value of 20,000 dollars; others have probably lost as much, if not more.

For the Western Luminary.

Baptism of Infant Slaves.

MR. SKILLMAN,—Having been a subscriber to the Luminary from its commencement, I have read with pleasure many interesting paragraphs in your useful paper, on the subject of emancipating and colonizing the unfortunate and degraded race of Africans held in perpetual bondage among us. Of late the people seem to be awakening to a proper sense of duty on this subject. And when we feel so much interest for the temporal welfare of this class of individuals, should we not feel an interest for their eternal happiness? Christians, if you have one vital spark of religion in your bosoms, ponder well this subject. There is one other subject relative to our colored population, that has produced in my mind serious reflections, the subject alluded to is the Baptism of Infant Slaves. To illustrate this subject, we will appeal to the word of God, which is a more safe guide than the traditions of men.

"And he that is eight days old shall be circumcised among you, every man child in your generation; he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant." Gen. 17, 12 13. This is the language of Jehovah. Where, then, is the evidence that God has abolished his covenant with Abraham? Circumcision was the seal of the covenant with Abraham, and it is admitted that the visible church has been in all ages the same, and the covenant with the church in all periods the same. It is also admitted that baptism is substituted in the room of circumcision. Now if the covenant with Abraham is still the covenant of the church, what, I ask, will we do with infant slaves? Some professing Christians affirm, that no children but those of professors of religion are fit subjects for the ordinance of baptism. Believers do not all say so. Abraham never said so. If a master feels conscious that it is his privilege, nay his duty, to bring his servants into covenant with him, would the church grant him the privilege! Look around you, and see how many in- [illegible] their infant children, sent to distant climes, never more to behold those dear little objects. I shudder at the thought. For information I ask what is to be done with those infant children? The subject is one of vital importance.

A BELIEVER.

FOREIGN NEWS.

POSTCRIPT.

The latest arrivals from Europe, bring London dates up to Dec. 31. The much dreaded Cholera is spreading rapidly in England, and greatly increasing in mortality. The official Report speaks of it as having made its appearance in 7 towns. The total number of deaths that had occurred up to the 23th Dec in all the infected places, is 378.

The new session of Parliament was opened on the 6th Dec., and the Reform Bill had passed to its second reading, by a vote of about 2 to 1,—324 to 162.

There has been a dreadful riot in Ireland, growing out of the collection of tithes;—19 police officers were killed.

The Hereditary Peerage has been abolished in France, by a vote of 103 to 70.

There is a rumour of a revolution having taken place at Rome, in which the Pope is said to have lost his life.

THE CHOLERA IN SMYRNA.—*Extract of a letter, dated Smyrna, Oct. 22.*—"The disease is worse than ever, and every one is looking out for his own safety. Business is out of the question; bazaars and all shops in the Frank streets are closely shut up, and until we have a change of wind and plenty of rain, I am afraid the cholera will continue.

"On the 21st, the deaths were 170 Turks, 50 Greeks, 45 Armenians and 15 Jews; in all 250 in one day."—*Boston Centinel.*

Insurrection in Jamaica.—Jamaica dates to the 30th Dec. inclusive, have been received by the brig Lawrence, arrived at New York. The Captain states that martial law has been proclaimed, that the slaves have burnt a number of buildings, and that —— Jackson, Esq. an eminent barrister of Old Harbor had been murdered in his house by the insurgents.

MARRIED,—On the 31st January, Mr. RICHARD F. BARRETT to Miss BUCKNER, daughter of Judge Buckner.

OBITUARY.

The Nashville Banner, of January 14, contains the subjoined notice of the death of a most excellent man. An intimate acquaintance with him for more than thirty years, enables me to bear testimony to the justice of the character pourtrayed of him. He was a native of Western Pennsylvania, and commenced the practice of the law at Steubenville, in this state, in which he was eminently successful.—He stood at the head of the profession in his circuit, when he abandoned it for the privations and duties of a minister of the gospel.—Wherever he has lived, he has been surrounded by a host of friends, amongst whom his absence was always seriously felt. None who have enjoyed his acquaintance and society, can fail to condole with his desolate widow and orphan children.—*Cincinnati Gazette.*

THE LATE REV. Dr. JENNINGS.

We expected that some one more intimate than ourselves with this excellent and much lamented man, whose decease our whole community has been called to mourn, some one more competent to do justice to his merits, and to furnish an appropriate, discriminating, and well deserved tribute to his memory, would ere this, have presented to the public, through the columns of this paper, a brief sketch at least of the prominent incidents of his useful life, and an outline of the leading characteristics of his mind and heart. We still hope, that something of the kind, from a competent pen, may be furnished at an early day: an act of justice to the memory of the deceased, and a source of consolation and melancholy satisfaction to his afflicted family, his numerous friends and acquaintances, and the social circles in which, while living, his influence was so happily felt. We cannot however permit further time to elapse without a passing notice of his character.

Dr. Jennings was no inferior or ordinary man.—His mind was remarkable for strength and perspicacity, and his intellectual efforts were eminently successful. Zealously, ardently, and almost exclusively devoted to the important and responsible duties of the gospel ministry, his great and constant ambition was to promote the eternal interests of the people of his charge. Though afflicted for several years past with frequent, alarming, and painful indisposition, his ardor never abated, nor did he relax his mental or physical exertions for the good of souls, except so far as his bodily infirmities occasionally compelled him. His learning was various and extensive, and his powers of reasoning, early trained and improved by the discipline of the bar, to which a portion of his life was devoted, were uncommonly vigorous, prompt and successful. In the pulpit, therefore, he was an ardent, energetic, and able defender of the faith, a persuasive and forcible advocate for the christian life and doctrine, and a lucid expounder of the obscurities and apparent difficulties of the sacred volume. His preaching was characterized by strength rather than elegance, by clearness of exposition rather than rhetorical flourish, by ardor and zeal rather than studied ornament, by force of argument, rather than beauty of illustration.—That he was a sincere Christian a pious, humble, and devoted follower of the Saviour, none who knew him well could doubt. That he was a useful member of society, and a faithful and enthusiastic preacher of the gospel, is likewise most certain. That he was a man of distinguised talents, extensive information, minute and familiar acquaintance with the scriptures, strong powers of reasoning, great fluency of speech, and a happy faculty of persuasion, his accustomed hearers can testify.

The controversy into which he was incidentally and unexpectedly drawn with Mr. Alexander Campbel last winter, developed the strength of his understanding, the extent, variety, and promptitude of his intellectual resources, the vast amount of his biblical learning, his uncommon tact as a controversialist, and his great ardor in the defence of what he considered important principles, more fully perhaps than any other circumstance which occurred during his residence in Nashville, and even than the whole course of his ordinary ministrations. Whatever difference of opinion may have existed as to the correctness of the views presented and of the doctrines defended by him on that occasion—or as to the comparative success of the respective disputants in the management of the desultory and protracted discussion, no hesitation, we believe, was felt by any, in admitting the ability with which Dr. Jennings conducted his argument, the great skill with which he met the attacks aimed at his opinions, and with which he in turn assailed those of his adversary.

The loss of such a man—of an able, enlightened and zealous divine, a pious christian, an ardent friend, and a good citizen—of the father of a rising family fail of being sensibly and extensively felt, and of creating an obvious void in the community.

His funeral, yesterday, was attended by a large number of citizens, with every mark of respect for his memory and regret for his loss. The solemn services of the occasion were appropriately performed by the Rev. Mr. Hume, by whom a sermon adapted to the melancholy event will be delivered to-morrow in the Presbyterian Church, at the usual hour of divine service in the morning.

[BY REQUEST.]

DIED—At the residence of James Mitchell, in Robinson county, on Friday, 13th inst. Mrs. JANE FINNEY, aged 64 years, consort of the Hon. James Finney, late of Illinois, but now of this vicinity, [Gallatin, Tenn.] Mrs. Finney has left an aged and affectionate husband and four sons—three of whom are citizens of this town, to bewail her death—but they are not left to sorrow as those who have no hope, for she died in the triumphs of faith, trusting in that Saviour whom she had long en leavored to serve. The scenes of her death bed made an impression upon the minds of those who witnessed them in favor of the reality, value and excellency of religion, which will not be easily effaced. Death, to her divested of his terrors, appeared only like an angel of mercy sent to tell her that all her tears were soon to be wiped away, and her sorrows ended. Calmly, rather anxiously, she waited his approach, knowing that for her to die, was gain indeed. A few days before her death, she expressed some fears to her friends lest she should have to remain in the body a while longer absent from the presence of the Lord.**** But to the will of God she was resigned, and while over her soul came the visions of future glory, brought nigh by the power of faith, she was excited above her strength, and shouted aloud, exhorting her children and friends who were present, to prepare for that eternity to which she rejoiced to know that she was hastening.—*Gallatin Guardian.*

——, On the 1st of December at Brassoria, Province of Texas, Col. ROBERT CARTER NICHOLAS, eldest son of the late George Nicholas.

Called Meeting of Presbytery.

A special meeting of the West-Lexington Presbytery will be held in the M'Chord Church of this City, on the 22d of the present month, at the request of several ministers and elders, to attend to several items of Presbyterial business.—Punctual attendance is requested by the Moderator, from all the Ministers of the Presbytery; and all the churches within its bounds are requested to send up their representatives.

WATCHES, CLOCKS, &c.

THE Subscriber takes this method of notifying the public, that he has located himself permanently in the town of Versailles, for the purpose of carrying on the

Watch and Clock Business.

He will repair all kind of Watches and Clocks carefully, and warrant their performances. He will also manufacture and keep on hand a good assortment of *SILVER WARE AND JEWELLERY.* Persons entrusting him with their work shall have it done with neatness and with punctuality.

W. W. NOURSE.

Versailles, Ky. February 11th, 1832.—33-tf.

FARMERS

To Your Interests Attend.

I WILL have a hundred bushels of RED CLOVER SEED, the growth of 1831, for sale low for Cash or Tobacco in leaf, on the 10th of February next, it being now on the way from Chilicothe and Lancaster, Ohio. I will also give cash at all times for good leaf Tobacco, delivered at my Factory on Limeston street, on the corner immediately between the upper end of the Market-House and Postlethwait's Inn; and have at all times on hand for sale good Chewing Tobacco, and all kinds of Segars of the best quality. Orders thankfully received and punctually attended to.

ROBERT GRAY.

Lexington, Feb. 1st, 1832. 31-3w.

PRICES OF COTTON YARNS.

THE undersigned Manufacturers of *Cotton Yarns*, have established the following prices of YARNS at their several factories from and after the 15th inst. viz.

500 Yarns,	15 cents	*Wholesale.*
600 do.	13 cents	
7. 8. 9. 10.	12 cents	
6. 7. 8. 9. 10 hundred,	14 cents	*Retail.*
500 Yarns,	16 2-3 cents	

OLDHAM, TODD & Co. } *Lexington.*
JAMES WEIR, }
JACOB WINN, }
ANDREW CALDWELL, }
OLDHAM & KINCAID, *Versailles.*
JOSEPH M. MAJOR, *Franklin.*
THOS. & HUGH BRENT, } *Paris.*
JEFFERSON SCOTT, }
PHILIPS, ADAMS & Co. }
WILLIAM OLDHAM, *Fayette.*
HENRY T. CHILES, *Winchester.*

February 8, 1832.—33-4t.

STOLEN,

FROM the subscriber on Saturday last, in Harrodsburgh, Ky., a dark bay or light brown horse, 4 years old last spring, 15 hands high, a star in his forehead, some white on both hind feet, a small wind gall on both sides of his right hind leg, just about the hock joint. He had on saddle, bridle, blanket and martingale. A liberal reward will be given for the apprehension of the thief or horse, or any information so that I may get the horse.

CORNELIUS DEMAREE.

January 5th, 1832. 31-3w.

SHELBY FEMALE ACADEMY.

THE third quarter of this institution will commence on Monday the 5th inst. The teachers of this Seminary have had a long experience in the instruction of youth, and they think it only necessary to offer their pledge that they will, as heretofore, most faithfully endeavour to discharge their obligations to the public. With respect to accommodations and the advantages afforded to our pupils by means of apparatus for illustration, &c., parents and guardians are respectfully invited to visit the Academy and judge for themselves, whether they are not *at least* equal to any similar institution in this city.

The terms of this institution are

For board, and all other expenses, including *pew rent* and use of the piano, $30 per qr. of 12 weeks.
For the first class, including chemical substances, &c. $8 per qr.
For the second class, including several studies combined with the first class, $6 per qr. For all others $4 per qr.
In the preparatory school $2 50 are charged per qr.
For instruction on the piano $10 per qr.
For French, by an accomplished teacher $8 per qr.
For drawing and painting 8 " "
12 1-2 cents per qr. will be charged for quills, ink, slate-pencils, &c.

Reasonable deduction will be made for absence caused by sickness. Those who choose to have their daughters attend but half the day will be charged but half price, except in music, drawing and French.

J. WARD, *Principal.*

Feb. 1st. 1832. 31-tf.

"It is easier to promise than to perform."—*Old Proverb.*

ATTENTION.

THE notes and accounts of J. G. MCKINNEY, & Co. prior to the 1st of January last, which have been transferred to E. U. Berryman, have been placed in my hands for collection. I would therefore respectfully request those indebted, to call upon me, or at the Store, and settle their respective dues. All unsettled business, without exception, will be transferred to the hands of collecting officers after the 22d February.

J. S. BERRYMAN.

February 1st.—31-3w.

NOTICE.

THE subscriber respectfully notifies his friends, the customers of the late firm of *W. LEAVY & SON*, that circumstances render it necessary that *those indebted* by note or book account, should come forward and make immediate payment.—Business will be carried on in the old place, by

WILLIAM A. LEAVY.

Lexington, January 25—30-4w.

FEMALE EDUCATION.

ALBAN S. HOUSLEY,

PURPOSES opening a Female School in Lebanon, on the second Monday of March next; in which will be taught the rudiments of an English Education, such as, Reading, Writing, Arithmetic, English Grammer, Geography, History, &c. The year to be divided into two sessions, of five months each; and no student will be received for a less term than a session; —except, by *special* agreement.

TERMS.

For Reading, Writing, Arithmetic, &c. per session, $5 00
" English Grammar, Geography, History, &c. per ses. 7 50

January 12th, 1832. 29-tf.

JOHN M. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds (with and without springs,) with private pockets, Medical Pocket Cases for phials or Instruments. Ladies' and Gentlemen's Back-stays. Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages, a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesale or retail.

Lexington, November 30, 1831. 22-tf.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington, opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange for goods.

G. CHRISTY.

Lexington September, 7 1831. 10-tf.

TEMPERANCE TAVERN.

FOR the satisfaction and information of those that have patronized my house heretofore as a house of entertainment, and also that those who may think of calling on me in future may not be disappointed, I take this method of informing the public that I no longer keep in my house, as a beverage, any description of ardent spirits, as I do conscientiously consider the use of them not only unnecessary, but injurious, to the social, civil, and religious interests of the human family, both as it respects their temporal and eternal interests.

G. H. BRISCOE.

Mercer County, Ky. Oct. 10, 1831. 15-tf.

POETRY.

[From the Christian Watchman.]

The Way to find out Pride.

Pride, ugly pride, sometimes is seen,
By haughty looks and lofty mein;
But oftner it is found that pride
Loves deep within the heart to hide,
And while the looks are mild and fair,
It sits and does its mischief there.

Now, if you really wish to find
If pride is lurking in your mind,
Inquire if you can bear a slight,
Or patiently give up your right.
Can you submissively consent
To take reproof and punishment,
And feel no angry temper start,
In any corner of your heart?

Can you with frankness own a crime,
And promise for another time!
Or say you've been in a mistake,
Nor try some poor excuse to make,
But freely own that it was wrong
To argue for your side so long!

Flat contradiction can you bear,
When you are right and know you are?
Nor flatly contradict again,
But wait, or modestly explain,
And tell your reasons, one by one,
Nor think of triumph when you've done?

Can you, in business or in play,
Give up your wishes or your way:
Or do a thing against your will,
For somebody that's younger still?
And never try to overhear,
Or say a word that is not fair?
Does laughing at you in a joke,
No anger nor revenge provoke?

But can you laugh yourself, and be
As merry as the company?
Or when you find that you could do
To them as they have done to you,
Can you keep down the wicked thought,
And do exactly as you ought?

Put all these questions to your heart,
And make it act an honest part;
And when they've each been fairly tried,
I think you'll own that you have pride.
Some one will suit you as you go,
And force your heart to tell you so;
But if they all should be denied,
Then you're too proud to own your pride!

MISCELLANEOUS.

[From the Journal of Humanity.]

The Disease of Drunkenness.

Conversing with a physician, who is an ardent friend of temperance, a short time ago, he spoke of "*the disease of drunkenness*," in a way which led me to make some inquiry into the nature and effects of this, to me, new and unheard of disease. He replied, "Physicians who have attended to the subject understand that when once a person descends from temperate habitual drinking to the ranks of the drunkard, a peculiar state of the stomach is produced, by which a disease is seated but in the grave." How then, I inquired, are we to account for the notorious fact that from three to five thousand, who once were confirmed sots, have since the formation of the American Temperance Society, like those who were dead, begun a new life—to many of whom it is not only a moral, but also a spiritual resurrection? How can it be that such men have the disease so deeply seated upon them, when they are not only sober but Christian men? "Do not mistake me," he replied, "I said, they have the disease still, but it is in a *dormant state*, and with many of them it will remain so through life, and with all, if they adhere rigidly to entire abstinence from the use of all stimulating drinks; but unless they do abstain they will fall, probably, never to rise again, and for this plain reason—they have a morbid appetite about them which when once provoked is like the craving of the lion after it first tastes human blood, not to be appeased without a repetition of the same aliment." My friend gave me a variety of illustrations to prove the truth of his theory, and then related the following case in his own practice, in confirmation of his opinion: "A laboring man, after becoming a drunkard, was deeply impressed in view of his sins, on hearing a sermon during a revival of religion in the place, and he broke off from his intemperance, became industrious, provided well for his wife and a large family of children, and was as we hoped a new man. Thus he continued for three years, during which time he abstained from all kinds of stimulating drinks. At the end of this period, having, as he thought, injured himself by lifting, he was called on while in my employ by one of those nuisances who go about peddling essences and bitters, and by him persuaded to purchase a paper of Russel's Bitters, which the vender extolled as possessing wonderful efficacy in strengthening those who had injured themselves by over exertion. I came up (said the physician) at this moment, and begged the reformed man, who was then laboring for me, to throw away his bitters, and warned him that the consequence of his taking them would be his destruction. But he would not listen to me, fancying that a single tea-spoonful a day of them steeped in rum could do him no injury; but before his pint of bitters were taken he returned to all his former drunkenness, and I have just attended him through an attack of the delirium tremens, or horrors; and he has barely escaped with his life." He added, "There is no safety for a man who has once been intemperate, but in total abstinence from the use not only of ardent spirits, however disguised, but from wine, cider, porter, and all drinks which contain alcohol."

I cannot but wish this *truth*, for such I am satisfied it is, were known to, and was written as with a sunbeam in view of every one of those many hundreds who have nobly stemmed the current which was hurrying them to perdition. Aye, and in sight of their friends also, that they might never imitate the conduct of one pious mother of this city, who offered to her reformed son a glass of wine or porter, and urged him to drink it, for "it could do him no harm;" and then see him, as did the mother in question, in consequence of this glass presented by her fond hand, relapsing again into intemperance.

O, said a reformed man to me, if my friends would never offer me the social glass, nor urge me to take it, I could avoid going back; but after long intervals, when I think I am safe, and a glass of wine is pressed upon me, for fear of being noticed at as one who has been a drunkard, I sometimes take the glass and put it to my lips. My brain is then maddened, and I cannot resist until I am intoxicated. O that the friends of reclaimed persons knew this, and that the habits of society were so altered, that no temptations should be placed before them by their best friends and companions.

I know not how the critical situation of those whom we are trying to save, who knowing no danger fear none, may appear to others; but to me it is full of terror and alarm. On inquiry of former inebriates and of their friends, I am convinced that many of those who sincerely desired and intended to reform have been lost, by ignorance of the danger when giving up ardent spirits, of resorting to wine, porter, and cider, as substitutes, by which the diseased appetite has been nourished until it triumphed over its victim, and the last state of that man has become worse than the first. I cannot excuse myself in withholding this warning from your readers; and as it is all true, let them ponder upon it, and regulate themselves, as they shall wish they had done at another day, when they and their friends shall appear at the bar of their Omniscient Judge.

The Last Day.

[BY JAMES MONTGOMERY.]

To every thing beneath the sun there comes a last day, and of all futurity this is the only portion of time, that can in all cases be infallibly predicted. Let the sanguine then take warning, and the disheartened take courage; for to every joy and every sorrow, to every hope and every fear, there will come a last day; and man ought so to live by foresight, that while he learns in every state to be content, he shall in each be prepared for another, whatever that other may be. In the life of every adult there occur many last days. Man is ushered into the world from a source so hidden, that his parents know him not till he appears, and he knows not himself even then. He passes rapidly through the stages of childhood, youth, maturity, old age; and to each of these their comes a last day. The transitions indeed are so gradual as to be imperceptible; no more to be remembered than the moment at which we fell asleep last night, and as little dependent on our will, as was the act of awaking this morning. Yet so distinct are those several states of progressive existence, that though all bound together by unbroken consciousness, the changes, are, in reality, as entire as the separate links of one chain. In the issue comes a last day to the whole; and man is withdrawn into an abyss of eternity, as unsearchable by finite thought as that from which he emanated at first. It has been already observed, that in the life of every adult individual there are many last days. There is a last day of the nursery, of the school, of juvenile obedience, of parental authority; there is a last day at our first home, and a last day at every other place that becomes our home in the sequel; there are last days of companionship, and of rivalry, of business, and of vanity, of promise and exertion, of failure and success; last days of love and friendship, enjoyment and endearment; every day in its turn is the last to all that went before it. Every year has its last day. Amid the festivities of Christmas, arrives the close of the months, to remind us of the end of all earthly fruition. The most reprobate of men desire to die in peace; on the last night in December, therefore, we should lie down with the same dispositions as if we were making our bed in the grave; on the first morning of January, we should rise up with the same hopes as if the trumpet had summoned us to the resurrection of the just: *that* moment should be to us as the end of time, and *this* as the beginning of eternity. To every thing beneath the sun, there comes a last day: from this point our meditations began; at this point they must conclude. The fact cannot have been suggested to intelligent minds, without impressing upon them feelings of awe, apprehension, and humility, prompting to immediate and unsparing self-examination. From this there can be nothing to fear; from the neglect of it, every thing; for however alarming the discoveries of evil unsuspected, or peril unknown may be, such discoveries had better be made now, while escape is before us, than in that day, when the secrets of all hearts shall be revealed, and escape is impossible; that day, which of all others, is most emphatically called, THE LAST DAY.

How to help a Minister to Preach.

Many persons are in the habit of leaning their heads on the front of the pew in time of divine service, either for the purpose of rest or sleep. To all appearance they are asleep. Now this to a minister, is like an attempt to talk to a man who is paying attention to something else, or who tells you by his manner, I am totally indifferent as to what you say. A man goes to the house of God, for the professed object of joining in the services. But he soon drops his head, and is either asleep, or appears to be so.—The minister sees it. It dampens his feelings. Another and another follows; and at last a large part of the audience is dozing.

Now, if you wish to help your minister preach, look him in the face. Show him that if he has any thing to say, you are ready to hear it; and ten to one he will preach better, and you will like your minister better, than if you pursue a contrary course.

The practice which some professors of religion have of nodding in church is intolerable. I have seen many a grave elder, who was in the constant practice of dropping his head the moment sermon commenced. This was especially observable in the afternoon. The reason is obvious. Most persons eat hearty dinners; and not having much exercise on the sabbath, this inclines them to sleep. Let such persons abridge their food as much as they do their exercise on the Sabbath, and they will find the afternoon the most wakeful part of the day. This hint may answer for ministers also. Many persons make it a rule never to go to church in the afternoon. In nine cases out of ten, this is owing to a hot blood and hearty dinner. Having taken a full meal, you might as well preach to the walls. Such dinners as many eat, would prove a match for the eloquence of Whitfield or Apollos.

Remember, elders and people, if you would help your minister to preach you must *look* him in the face while he is speaking.—*Cincinnati Journal.*

It Wants Salt.

At an association held not long since in one of our neighboring states, there was a number of ministers of the gospel of various ages, and with diversified experience. It happened, as it often does in such cases, that the preaching of a principal sermon for the meeting, devolved upon a young minister lately graduated at one of our theological seminaries. Much expectation was excited among the people, both on account of the reputed talents of the young brother, and of the character of the institution in which he had pursued his studies. When, therefore, he commenced, all eyes were fixed upon him, and every attention was drawn towards him. As he proceeded, it was observed that an aged minister, who sat in a conspicuous place, would frequently put out his tongue and apply the tip of his forefinger to it, as in the effort of *tasting*. This he continued to do repeatedly, looking at the same time at the preacher. As he drew the attention of those near him, by this strange gesture, some one enquired what he meant. Said he, "*I was trying to see if I could find any salt in that man's preaching; but there is none; no salt there; no salt.*" We do not design by the above anecdote to cast any reflections upon *theological seminaries*. We love and respect them, and honour the faithful and judicious brethren that preside over them; but we would convey a hint to all ministers, young and old, and to ourselves too, to take heed to our ministry. The people have a right to expect *some salt*, some hallowed seasoning of divine truth, fairly and justly set forth. It is grevious to think, how often

"The Hungry sheep look up,
And are not fed."

Christian Index.

Filial Piety.

The youth who is obedient to his parents must gain credit for a good disposition. If he were not well disposed he would be unruly and headstrong, instead of submitting to the restraints of parental authority. He will also have credit for morality and goodness of heart; for he who listens willingly to the lessons of age, and suffers his youthful passions to be regulated by the admonitions of parental experience, can hardly be immoral; nor can he, who repays the care and tenderness of a parent with affection and reverence, possess any other than a heart capable of gratitude, benevolence, and love. In the performance of the direct duties of filial piety, are centered some of the most amiable affections of humanity; and in the turn of mind necessary to feel and practice it in its full extent, are contained the seeds of the noblest, the most useful, and the most sacred virtues. But

The undutiful child! whose heart is hardened against the calls of natural affection! He shows that he can hate his best friends, and be ungrateful for the most important favours. *He* is guilty of the most barbarous cruelty, in wounding the sensibility and blasting the hope of parents, to whom, in the language of a poet, who well understood human nature—"*A serpent's tooth is not so sharp, as to have a thankless child.*"

Young persons, perpetuating the practice of filial piety, support that which may ultimately be necessary to their own comfort. The son, who himself was exemplary for his duty to his parents, seldom has to mourn over an incorrigible offspring; while on the contrary, it remains an incontrovertible fact, that few instances, if any, can be produced, in which "*undutiful* children have come to good."

"My son, hear the counsel of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head and chains about thy neck."

The Early Christians.

Translated for the Chr. Herald from Neander's Church History.

It was not only against the cruel amusements which have been mentioned, that the sensibilities of the Christians revolted; they considered it inconsistent with the nature of their calling, to seek entertainment from any of the public shows with which the age abounded, or to attend at all either the *Circus* or the *Theatre*. It became indeed a common mark of being a Christian, with the rest of the world, for one not to frequent the theatre, so universal was the passion at that time for pleasures of this sort.

These exhibitions were held in disapprobation, partly because they were looked upon as belonging to the idolatrous equipage of paganism, having had their origin from heathen worship, and being closely connected with different heathen festivals. They were regarded as making a special part of that "pomp of the devil," which Christians bound themselves to renounce by their baptisimal engagement when they became soldiers of the Lord Jesus Christ. In many of these exhibitions, moreover, much was presented that was wholly at variance with the Christian sense of morality and propriety. And where this might not be the case, it was still felt that there was something in thus playing whole hours away with mere trifles—in the unholy spirit which reigned in these assemblies—in the wild excitement of the gathered crowd—which did not agree with the holy seriousness which should mark that priestly character that belongs to the followers of Christ. Christians were taught to look upon themselves as priests consecrated to God for their whole lives—as temples of the Holy Ghost; whatever, therefore, was foreign from the nature of this blessed Spirit, for whom a dwelling was to be kept at all times ready in their hearts, they must not allow to come near them. "God has enjoined it upon us," says Tertullian, "to treat the Holy Ghost, who is according to his glorious nature a mild and gentle Spirit, with quietness and gentleness, with peace and stillness, and not grieve him with passion, rage, wrath, or violent feeling. How can such a spirit endure the exhibitions of the theatre? For these exhibitions are always attended with strong commotions of the soul. No person thinks, in frequenting such spectacles, of any thing else but to see and be seen. Can any one, amid the clamor of the actors, employ himself in meditating upon the words of a sacred prophet; or can he rehearse a psalm in his soul, while listening to the strains of an effeminate singer on the stage? And when we are to abhor all that is contrary to chastity, how shall we listen to that which we dare not ourselves utter; more especially as we know that every unprofitable and foolish word is condemned by the Lord."—Matt. 12: 36, Eph. 4: 29, 5: 4. Thus continually did the Christians keep the rule of God's word and the nature of their christian calling, in view, in forming their judgment of duty in all practical cases.

Beautiful Extract.

"Twice had the sun gone down upon the earth, and all as yet was quiet at the sepulchre; death held his sceptre over the Son of God; still silent the hours passed on, the guards stood by their post, the rays of the midnight moon gleamed on their helmets and on their spears; the enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency and sorrow, the spirits of glory waited in anxious suspense to behold the event, and wondered at the depth of the ways of God.—At length the morning star arising in the east announced the approach of light; the third day began to dawn upon the world, when on a sudden the earth trembled to its centre, and the powers of heaven were shaken; an angel of God descended, the guards shrunk back from the terror of his presence, and fell prostrate on the ground; his countenance was like lightning, and his raiment was as white as snow; he rolled away the stone from the door of the sepulchre, and sat upon it. But who is this that cometh forth from the tomb, with dyed garments from the bed of death—he that is glorious in his appearance, walking in the greatness of his strength? It is thy Prince, O Zion! Christians, it is your Lord! He hath trodden the wine press alone, he hath stained his raiment with blood, but, now as the first born from the womb of nature, he meets the morning of his resurrection. He arises a conqueror from the grave; he returns with blessings from the world of spirits: he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious! It was the jubilee of the universe.—The morning stars sang together; and all the sons of God shouted for joy."

Excessive Liberality.

The terms 'religious liberality'—'liberal christians'—'expansive benevolence,' &c. are, like the law, good when used 'lawfuly'—when taken in their real meaning. The unsuspecting, generous mind may be deceived by them. But the experienced can scarcely look without a feeling of disgust on the use which has been too often made of them in this century, and he will look upon them with distrust when brought forward in great profusion. There are men bigoted even to excess against bigotry—most uncharitably charitable—and so liberal that they cannot speak patiently of the divisions among different denominations.—*Connecticut Observer.*

Hints to a Preacher.

Affectation of every sort is odious, especially in a minister, and more especially an affectation that betrays him into expressions fit only for the mouth of the illiterate. Truth indeed needs no ornament, neither does a beautiful person: but to clothe it therefore in rags, when a decent habit was at hand, would be esteemed preposterous and absurd. The best proportioned figure may be made offensive by beggary and filth; and even truths, which came down from Heaven, though they cannot forego their nature, may be disguised and disgraced by unsuitable language.

A Solemn Fact.

There is nothing which a minister ought to study so much as what he shall preach, and how he shall preach; and yet there are too many preachers who study least of all things. How will such account to God for this neglect of their duty? Let all awake to their duty, and study more.

To remove spots of Grease, Pitch or Oil, from Woollen Cloth.—In a pint of spring water dissolve an ounce of pure pearl ash, adding to the solution a lemon cut in small slices. This being properly mixed and kept in a warm state for two days, the whole must be strained und kept in a bottle for use. A little of this liquid poured on the stained part, is said instantly to remove all spots of grease, pitch or oils, and the moment they disappear, the cloth is to be washed in clear water. —*Glasgow Mechanic's Mag.*

Cold, Coughs, and Hoarseness:—Quarter of a pound of linseed, two ounces of stick liquorice, and a quarter of a pound of raisins, or Turkey figs; put these into two quarts of cold soft water, simmer over a slow fire until it is reduced nearly half; then add a quarter of a pound brown sugar candy, (pounded,) one table spoonful of old rum, and two table-spoonsfull of lemon juice, drink a tea cup full going to bed, and take a little whenever the cough is troublesome. This recipe generally cures the worst of coughs (if taken in time) in two or three days—a week is almost infallible.—*Dr. Maline.*

HATS! HATS!!

THE subscriber presents his grateful acknowledgments to the citizens of Lexington and its vicinity, and the public generally, for the very liberal encouragement he has heretofore received, and informs them that he still continues to keep on hand a constant supply of *HATS* of good quality, and at prices varying from $1 75 to $8 00. Hats made to order on the shortest notice. He also has on hand for sale at his stand, a few doors south of the Post-Office, a well assorted lot of

Fancy Jewellery,

Such as *Breast Pins, Finger-Rings, Ear-Rings, Shirt-Buttons, &c. &c.* Also a constant supply of

BRAZILIAN COMBS,

Of various sizes and patterns, and a great many other fancy articles. Combs repaired on short notice and in the best manner, and the highest price given for old shell.

☞ A constant supply of Essences of Peppermint. Cinnamon, Bergamot, Lemon, Lavender, Cloves, &c, &c. for sale as above. J. C. CURLE.

Lexington, Dec. 7th, 1831. 23-tf.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale*

Lexington, Ky. May 11, 1830. 45-tf.

Calvinistic Magazine.

THE four first volumes of the Calvinistic Magazine, can be had at the Book Store of A. T. SKILLMAN. Price $1 per vol. to those who take all the four volumes. $1 25 to those who take a single volume. Lex. Oct. 12, 1831. 15-tf.

MERCHANT TAILORS'
FASHIONABLE STORE.

Williams & Wilson,

HAVE just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winter goods, consisting of

London Blue, Black, Olive, Green, Brown, Claret Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cut figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c., Fancy silk pocket handkerchiefs suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves. All orders from a distance will be thankfully received and promptly attended to. Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Saguez's patent system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.

Lexington, Sept. 20, 1831. 12-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful parts of a complete education will be taught Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and rithmetic; for those tuition will be $25 Stationary will be an extra charge. Payment to be made quarterly

JAMES BLYTHE.

Lexington, April 4th, 1831. 40-tf.

A MOST VALUABLE

EAST INDIA MEDICINE,

For the cure of Rheumatism, &c.

DEAR SIR—Agreeably to your request I have with difficulty procured and now send you by the ship Jason, Capt Robertson, a few pounds of the Poladelphis, or what generally goes by the name of India Extract, a medicine universally esteemed among the people of India for the cure of Rheumatism. Was I to inform you of the very great number of people who are daily relieved and cured by this valuable remedy, it would require more paper than I am able to purchase, and more time than I am able to bestow. Indeed the effect of this medicine is so immediate, that in RHEUMATISM you would in some cases suppose it acted almost like a charm in removing that painful disease. The usual mode of taking it is in the form of pills. I shall use all my endeavors to send you a constant supply. J. B.

Dr. Jennings of Edinburg, speaking of these pills, says—I have used them in my practice as well as in the hospitals, and find them to be a most valuable remedy in cases of Rheumatism and well calculated to do much good. I therefore recommend them to general use; being confident in my opinion, as well as many others, no one will be disappointed who may have occasion to use this valuable medicine.

Dr. Clarke of New-York, in a letter to the agent of the proprietor, concludes by saying, "Every class of people will find in the India Extract a cheap and valuable remedy for the Rheumatism. I have generally found from one to two boxes produced a cure. ASA CLARK, M. D.

Since the proprietor has received the above medicine, wishing that the poor should benefit by it as well as the rich he has put it up in boxes made for the purpose, with directions round each box containing 50 pills, and has appointed Dr. Robert Harris, jun. of Philadelphia, the only agent in the United States to dispose of the same, with full power to appoint agents where he may think proper F. BEDWELL.

From Wm. Ruff, Esq Keeper of the New Prison, Philadelphia.

Dear Sir: I was about a year and a half dreadfully afflicted with Rheumatism, which deprived me of the use of my limbs—my pains were so great that it would be impossible for me to give a description of them; they were better felt than described. I had neither rest nor sleep day or night. Thus situated, a box of the Poladelphis or India Extract pills was procured, with the consent of my physician, and taken according to the direction, with very singular success. A few doses gave wonderful relief. My pains began to leave me; I had refreshing sleep during the night and rested well during the day; the medicine was continued, and in a short time I got perfectly well. WM. RUFF.

From the late Honorable De Witt Clinton, Governor of the State of New York.

Dear Sir: A female and relative to my family, who has resided with me for many years, and been long afflicted with racking pains, sometimes in one joint and sometimes in another, but most frequently in the wrists, shoulders, knees and ankles, and sometimes in the breast, frequently shifting from one to another, each day bringing with it additional weight of misery, depriving her of rest, day and night, attended with loss of appetite, lowness of spirits, &c. which her physician termed obstinate rheumatism, without being able to give the least relief. Under these circumstances, we were determined to try the Poladelphis, or India Extract, the effects of which exceeded the most sanguine expectations; before she used the box her pains in a great measure left her, her appetite returned, and by using three boxes according to the directions, she is, under the smiles of Divine Providence, restored to her usual state of good health. This being a remarkable cure under the most distressing circumstances, plainly proves the great importance of that most valuable medicine. Since the above cure has been performed, my physician informed me, he had himself recommended it and used it in many obstinate chronic rheumatic affections, with the happiest effects. I therefore can, with confidence, recommend it to all who are laboring under the rheumatism in every state of the disease.

DE WITT CLINTON.

For sale at TILFORD & ANDERSON'S Store Main-Street, Lexington, Ky.

December 14th, 1831. 24-tf.

DR. D. J. AYRES,

HAVING united with DR. J. TODD, *late of Fayette County*, in the practice of

Medicine, &c.

They jointly offer their professional services to the citizens of Danville and the adjacent country. They may be found at the place formerly occupied by the late Dr. E. M'DOWELL immediately opposite the Market House.

Danville, August 31st, 1831. 9-tf.

Christian Almanac for 1832.

JUST received at SKILLMANS' BOOK STORE, and for sale by the gross, dozen, or single copy, *The Kentucky Christian Almanac for* 1832. Merchants and others who buy to sell again will be furnished very cheap.

Also, a general assortment of Books for sale as above, very low for Cash.

Lexington, October 12, 1831 15 tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

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☞ Advertisements inserted at the usual rates.